

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the P.

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Youth, Home Missions And the Future

By J. B. LAWRENCE

Pages 14 and 15

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A Task for Youth

AN EDITORIAL



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Racial Relations

RECENTLY we have had race riots—a small one in the deep South, a large one in the far North. These are explosions like the eruption of a volcano which show that beneath the surface in our social order there is smoldering the disease of racial antipathy, prejudice and antagonism.

The problem of racial relations cannot be solved by race riots. The Gospel of love is the remedy for sick humanity. The challenge of the hour is for Christians to apply this Gospel of love in race relations.

Christianity and common sense converge on one conclusion: man should be treated as man, apart from race, birth or color. The Home Mission Board is giving itself in its mission program to an effort to establish good will between the races. The problem can only be solved around the foot of the cross.

Population Shifts

THIS is a moving age. We are told that in 1942-43 as many as twenty-five million American people will go from one locality to another. In our Southern Baptist Convention territory many of our cities have increased their population in the last two years by 20%. In addition to this, great industrial centers have sprung up in new sections.

Hordes of people from the country are going to government work, leaving the country churches without adequate leadership and support. This means the development of new urban areas. It means the formation of settlements in many sections. These shifts in population give to us a home mission problem of no small proportion.

World Want

ACCORDING to a survey made by Elizabeth Hoyt, professor of economics, Iowa State College, two-thirds of the world's population is in want, even in normal times. This will be greatly increased by the war; in fact, four-fifths of the world's population at the end of this war will be on the verge of starvation, or at least below the level of healthy living.

We cannot overlook this situation in the building of a new world. Christianity not only carries a Gospel of love, but it implements love with service. We cannot see our brothers going hungry and not minister to them, without violating our Christian principles.

At home and abroad the need will be great, the chance for service supreme, and the opportunity to carry the Christian principle into all the world great.

Youth to the Front

AT the Texas Baptist student convention in Dallas, two thousand young people marched down the streets of that great city with banners flying bearing this slogan: "We buy bonds, not beer."

The liquor interests today are trying to do for our young people what the tobacco interests have done, namely, make them all users of the drug.

Christians sat by and let the tobacco interests make our people a nation of cigarette smokers. Shall we sit by and let the liquor interests make our people a nation of drunkards?

Startling Figures

ROGER BABSON, the statistician, tells us that if the titling system were universally adopted by our church members it would revolutionize our entire religious program.

"It is estimated," he says, "that the annual business turnover in this country amounts to more than five hundred billion dollars."

He estimates that four-fifths of this amount passes through the hands of church people. One per cent of this amount would be five billion dollars a year. Assuming that there is a profit of 10% on this turnover, it would mean that there is coming each year to the church people of America an income amounting to forty billion dollars.

If the titling process were in operation this would give the churches in tithees about four billion dollars a year. According to these figures, Southern Baptists would give about five hundred million dollars a year

if they tithed. What a field for missions here!

A Little Child Shall Lead Them

MOODY was once speaking about the marriage supper of the Lamb, and in his sermon he made it very realistic. He imagined himself receiving a letter of invitation. There in the pulpit he broke the seal of a letter, took out the invitation card, and read it.

Then he wrote an answer and read the answer aloud. It was directed, "To the King of Heaven," and it ended, "I pray Thee have me excused."

Moody then held the letter aloft in his hand and said, "Who will sign this letter and send it up to God?" The great audience was still.

Then Moody wrote another letter, closing with the words, "I listen to say, by the grace of God, I will be there."

He then held this letter up and said, "Who will sign this letter and send it up to God?"

There was a pause, and then a small childish voice replied, "Mr. Moody, I will sign it."

Verily, we must become as a little child before we can enter the kingdom of God.

Many But How Much?

IT is said that in 200 religious bodies in America there is a membership of more than 64,200,000. It is also said that 97% of these people are identified with 50 of the larger bodies.

We suppose that 50% of these church members are in a dozen of the larger groups.

My, what an army for our Lord if mobilized and equipped. The question is: Are we many but not much?

The spiritual state of our churches is an index of the efficiency and wholesomeness of their missionary activities. There is an immediate connection between the spiritual life of a church and its ministries. Hence, a need for a Home Mission passion, for we cannot carry abroad what we do not possess at home.

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HOME MISSIONS

My God Shall Supply All Your Need According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

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YOUNG PEOPLE of today will have the task of shaping the social and economic order of the future. They will determine its character. We would remind them, therefore, that there are some things which are absolutely essential. If they would build a new world out of the rubbish of a destroyed order which this world conflict is now producing they must be spiritually prepared.

For the tasks ahead of us we will need an actual and a factual faith in Christ. We must know that we have met Christ face to face. He must become a real living presence to us; a living, reigning, redeeming, transforming, empowering Saviour. We cannot know this unless we experience it in our hearts. The only things we actually know are the things we have experienced. All else is a matter of faith. Paul says, "I know Him whom I have believed," and because of this knowledge he was persuaded that Christ was able to keep that which he had committed to Him. So must we know Him.

We must also translate our faith and experience into the actuality of conduct and character so that we may show to the world the type of life the religion of Christ produces. We must demonstrate in changed lives that to be a Christian is to be different, that it is to live a life that is better. What the world needs is not more creeds, but more character; not more protestations of adoration for the beauty of the life of Christ, but more conformity to Christ's life on the part of those who claim Him as Saviour.

We look to our young people as those who shall control the future to put into Christian living a higher type of Christian life. We look to them to make love the motive of all conduct. This must be the basis of action. "He that loveth not knoweth not God." Paul put love above everything, and it is above everything. Though we have every talent and do every sort of good deed, even to the giving of our bodies to be burned, if we have not love it will profit us nothing.

This world is full of hate today. It is difficult to keep from hating those nations that oppose us in this war. When the time comes for the peace to be made, we Christian people must exert every influence possible to base the terms of peace on love and not hate. Chinese Christians must love the Japanese. American Christians must love the Germans, and all of us must love one another. Lasting peace can only be secured on a basis of love.

Home Missions Imperative

THE future of our country is now at stake. The future of Christianity for the world is at stake. No work that we can do in America today will mean as much to the rehabilitation of the world as that of making America Christian. Ultimately and fundamentally the world peace, progress and prosperity is based upon the character of the people who live in the world, and character is rooted in Christianity. Spiritual things, the things that Christianity produces, are the things that the world needs most of all right now, and if we could bring America to the place where Americans put these things first, to the place where Christian ideals were dominant, we would have rendered the greatest service within our power to render to the world. Let America become a leader in righteousness and she will do more toward the restoration of peace, happiness and prosperity among the nations of the world than she can ever do in the economic and industrial fields. We do not need to stabilize the American dollar half as much as we need to give moral and spiritual stabilization to American life.

Selfishness Brings War

SOME of the best theologians tell us that when sin is boiled down to its last constituency it is pure, unadulterated selfishness. The trouble with the world now is that it is dominated by selfish, ambitious, godless men; an unjust social order in which the poor are ground down under the heel of capital is the product of selfish men who would fill their own coffers with shekels coined out of the blooded tears of the oppressed. A world built upon this principle will always be disturbed, troubled, wicked and warring.

The rich resources of the earth do not belong to the favored few who are able to get hold of a title to them; these treasures of the earth are for the whole human family and those who get possession of them are not to hoard for self, but are to share with those who are less fortunate.

A policy of sharing between the nations more than likely would have prevented this world war, and when the peace terms are written if a more generous policy is not adopted than has maintained in the past, the cessation of hostilities will only be a calm before another storm. Peace among nations cannot be maintained on a selfish basis.

Your Prayers Are Answered

By CHAPLAIN WILLIAM C. TAGGART

I BELIEVE in prayer. I believe in it both because of my own experience and because of what I have seen and heard as a chaplain with our forces in the field.

But now we are learning again that prayer works for the individual. Where I have been, it's got to.

In the Southwest Pacific battle zone, the tempo of existence is stepped up. Weeks, months, years of ordinary living are crowded into a single hour. All the courage and self-sacrifice, all the loneliness and terror of a lifetime may be compressed into a few brief minutes.

Under these conditions, diluted faith is not enough. At the front, a man needs his religion straight. And when he prays, he wants his answer in a hurry.

I am an Air Force chaplain. For more than a year I have lived with men whose daily job is to risk their lives in combat with the enemy. Unless I can give them the assurance that their prayers will be heard, I have nothing to offer them.

Knows How Men Pray

I have seen these men go off on missions never to return. I have watched them during bomb attacks against our base. I have crouched with them and helped pass the ammunition while we were being strafed by hostile planes. I know what they think and feel. I know how they pray.

One of our Flying Fortresses was forced down at sea on its way back to Australia. The crew of nine was given up for lost. Weeks later, nine bearded, disheveled men straggled into camp, and I had the story of their rescue from Major Allen Lindberg of Westfield, New Jersey, pilot of the plane.

"It was before dawn when we crashed," Lindberg told me. "We just had time to shove off on two rubber rafts, without a crumb of food or a drop of water."

EDITOR'S NOTE — This article by Chaplain Taggart of the U. S. Army Air Force is reprinted from *The American Magazine*, July, 1943, issue. Chaplain Taggart's home is Abilene, Texas, where he attended Hardin-Simmons University; he is also a graduate of Southwestern Seminary.

"A grim outlook," I suggested. "Grim enough. The boys were pretty worried—all except Hernandez. Right away that lad from Dallas started praying, and pretty soon he started us by announcing that help was on the way. He didn't know how or when, but something told him that we should be saved."

Sergeant Albert Hernandez was tall, gunner in the plane. Small, dark, quiet and conscientious, he had been a frequent visitor to our chapel services. At the first opportunity I questioned him about his part in the adventure.

"It's the gospel truth," he said. "I'd only been praying a few minutes when I felt like God had heard me and was taking a hand to help us out. From then on, no matter how bad things got, I was sure we would come through."

The major continued: "You've no idea what hell is like until you have been crowded with four other men on a rubber bubble built for three, and left to drift beneath a broiling sun. Toward evening we thought we saw the peaks of mountains to the west. When they dissolved into mist, Hernandez just prayed harder. We got the rest of us to pray and sing with him. We sang 'Rock of Ages' and 'Lead Kindly Light'."

Prayers Never Stopped

"The second day our lips were too cracked and our tongues too swollen for much singing. But the prayers never stopped."

"Then something happened. We felt a current reach us and hurry us along. Before nightfall we saw the silhouette of palm trees, the white streak of surf, and—almost beyond belief—the black hulls of three outrigger canoes."

"Our rescuers were Australian aborigines—black-skinned, kinky-headed fishermen from the mainland several hundred miles away. They told us that, the day before, they had been homeward bound with their catch when a strange urge came over them. Something impelled them to change their course, and steer for this uninhabited and worthless bit of coral."

Yes, prayer does work. There have been other incidents. Lieutenant Frank Beeson of Tuscaloosa, Alabama, lay in our base hospital, a gaping shell wound in his shoulder. A pursuit pilot, he had been shot down at Port



Chaplain Taggart

"Men at the fighting front have been among the first to draw upon this reservoir of power."

Moresby. The doctor's verdict: "He'll never fly again."

"Oh, yes I will," Frank told me. "How do you know?"

"I asked the Lord to give me strength to rejoin my squadron." A few weeks later, after an incredibly short recovery, Frank was on his way back to Port Moresby and more dog fights with the Japs.

Protective Mantle Around Globe

I know of men lost and starving in the deserts of Australia, who were found and brought to safety after asking God for help. Of men in bombers shot to pieces by enemy gunfire who, quite literally, "prayed their way" back to base. I know, too, that many times appeals uttered by mothers, wives and sweethearts in the United States stretched a protective mantle half around the globe to shield us to the South Pacific.

One high-ranking general told me that he owes his life, in part, to the petitions voiced by his closest friend and former business partner. I myself am living on borrowed time because my parents prayed for me in a situation of great danger.

As a parson's son, brought up in a devout Southwest community, I have always believed in the power of prayer. I cannot recall a time when

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it was not an integral part of my daily life.

Baptist clergymen don't have a lot of money for their children's schooling. If I wanted a college education it was up to me to earn it. Although I had no definite plans for meeting my tuition and expenses, I went ahead and enrolled in Hardin-Simmons University. I was confident that, when the need arose and I asked the Lord, He would provide. Time and again it happened just that way.

My decision to give up a promising civilian pastorate and join the army—this was before Pearl Harbor—was reached the same way. After weeks of wrestling with the problem I turned to prayer. My answer came in the form of a letter from the War Department, offering me a commission in the Corps of Chaplains.

People everywhere are beginning to pray again—really pray, that is. Millions of Americans who in the past relied on themselves are now reaching out for help.

Soldiers First to Pray

Men at the fighting front have been among the first to draw upon this reservoir of power. It has been said that there are no atheists in foxholes. It is also a fact that there are few agnostics in the cockpits of riddled bombers, few unbelievers on tossing life-rafts, few skeptics among the men rescued from the jungles of New Guinea.

Some of the most effective devotional services I ever held were those aboard the little steamer that evacuated our outfit from Java. We were in perilous, Jap-infested waters most of the way, and yet I believe we all felt a protecting presence. We had just cleared the harbor at Djilatap when the ship was attacked by an enemy plane. For half an hour we stood him off with nothing bigger than machine guns. We think we hit him, too, for he left trailing smoke from one engine, and may have had trouble getting back to his base.

At the next prayer meeting I noticed several soldiers who had never shown up for services before. They attended daily throughout the remainder of the voyage, and many of them continued to come to chapel after we landed in Australia. One young corporal remarked, "I guess it took this war to bring us to our senses and make us realize our need of God."

One night a group of us were taking a 75-truck convoy of parts and ammunition down an unknown road. We were running under blackout condi-

New French Chapel Dedicated



Dedication of a new mission chapel on the French field recently opens up the possibility of reaching thousands of people in the immediate community and vicinity, according to Home Board Missionary Lawrence Thibodeaux. The missionary hopes that the chapel and congregation, shown above at the services of dedication, may prove a beach-head through which a great ingathering of souls in the Atchafalaya Basin may result.

The building was made possible very largely by the First Baptist Church of Jackson, Mississippi, Dr. W. H. Hewitt, pastor and member of the Home Mission Board. The chapel has been named for Dr. Hewitt.

tions. Enemy patrols were near. I couldn't see any of my companions. But round about me in the darkness I could hear a throaty muttering. The men were praying. Some of the best prayers I know have come from the lips of soldiers previously unreligious, who suddenly in the midst of battle have made their peace with God. One veteran member of a bomber crew confided to me, after a particularly hot engagement with Jap Zeros, "Chaplain, we sure prayed all the way home. And God heard us!"

In order for your prayers to work, you've got to make a concentrated mental effort. It's not enough to long for something in a formless sort of way. You can't get by with mere yearning. Praying is hard work. It requires discipline.

Then again, if you want your appeal to bear fruit, you must think yourself into the situation of the answered prayer, and live and act on that conviction. When you pray, you can't afford to hedge; you've got to stake everything on God's power and willingness to help.

For anyone who uses it intelligently, prayer really provides a sixth sense. And one of the most notable manifestations of that sixth sense is the inward glow which tells us when our prayers are being answered. I have experienced that sensation many times, and never yet has it misled me.

Once, though, I began to wonder. The squadron had been nearly knocked

to pieces. Our few remaining bombers were ordered out on a desperate mission against the advancing Japs. Before they left we held a song service and offered a special prayer for the crews. As the last of the giant B-17s lifted from the runway and roared off into the dark, I turned to the operations officer who stood beside us and said, "Something tells me that tonight everything is going to be all right."

"I have that same feeling," he replied.

But dawn brought no sign of the bombers. As day wore on, the radio in our communication shack stood silent. We strained our ears and scanned the horizon for planes that never appeared. Had our hopes played us false?

Late that evening the telephone rang. It was the flying field near Batavia. All our planes were there. They had been wrestling with the Dutch-Japanese telephone system since morning, trying to tell us they were safe.

The more you practice prayer, the less difficult you will find it to reach out for help in moments of extremity. Daily prayer provides the strength for daily tasks.

It builds reserves of power for use in emergencies. It can banish fear. It will make your life fuller and richer than you would have believed possible.

When you pray with confidence, your prayers will be answered.

Thirty-Year Career Ended As Death Claims Mrs. Ruiz

DEATH has ended the missionary service of Mrs. Donato Ruiz of San Angelo, Texas, for over thirty years as a missionary with her husband to the



Mrs. Ruiz

strong spirit yielded to the ravages of disease on Friday night, June 18. Burial was in San Angelo where she had worked with Brother Ruiz since 1924.

A Christian since the age of ten and a missionary from before her marriage, Mrs. Ruiz combined in her personality superior training and inherent native talents which made her a leader among Mexican women for a generation.

Trained in Mexico

Agustina Flores de Ruiz was born in Matehuala, state of San Luis Potosi, Mexico, September 21, 1887. She was educated in the grammar school in Parras, state of Coahuila, the Presbyterian College of Saltillo (A.B.), and Government Normal School of Saltillo with teacher's diploma, with courses also in stenography and typewriting.

She taught for several years in the public schools of Parras, and two years in Madero Institute, the Southern Baptist school for girls in Saltillo. She was converted at ten years of age, being baptized at Parras by Dr. A. C. Watkins, missionary of the Foreign Mission Board, Southern Baptist Convention, and became active in the work of the Parras church and later of the Saltillo church, having charge for a time of one of its mission stations.

While a teacher in Madero Institute she met and was married to Rev. Donato Ruiz, August 30, 1908, and went as a bride to the pioneer work on the west coast of Mexico.

Brother and Mrs. Ruiz were ap-

pointed by the Home Mission Board in 1920, their first field being Corpus Christi. They were then stationed at San Marcos for three years, from which field they were transferred to San Angelo in 1924.

Prior to that time they were in Los Angeles two years and three years in the pastorate at San Luis Potosi, Mexico.

Among the surviving children is a daughter, Miss Gloria Ruiz, a graduate of Mary Hardin-Baylor College and of Woman's Missionary Union Training School and since 1936 a teacher in Anglo-Mexican Institute, Home Board mission school in El Paso.

Home Mission Book Shelf

We Who Are America by Kenneth D. Miller. Friendship Press. 181 pages. Cloth, \$1. Paper, 60c.

Through his association with the Presbyterian Board of Home Missions and through years of study of the problems and backgrounds of Americans of European and Asiatic descent, Dr. Miller has gleaned a wealth of study material for one who is interested in knowing "Our America"—who we are, how we came to be American and when, and what Christians can do and are doing to solidify the nation. The statistics and historical facts make the book one not to be read lightly but studied carefully and prayerfully.

Everything Counts by Margaret B. Cobb. Friendship Press. 127 pages.

A book for the use of the leader in conducting a study group for intermediate boys and girls such as Vacation Bible School or a mission study class. Parts of the book can be adapted for use in Sunday School worship services. The materials have been compiled by the author through years of service in the field of religious and missionary education, particularly with the intermediate age group.

The Pigtail Twins by Anne M. Halladay. Friendship Press. 126 pages. Children of Sunbeam ages will delight in this attractively written story of the twin daughters of a minister and their many friends of varying racial and national backgrounds in America. The events of the school

years with Janey and Judy, the Pigtail Twins, and their classmates will guide boys and girls to think of all who live in the United States as Americans who should have equal opportunities for happiness.

Tommy Two-Wheels by Robert N. McLean. Friendship Press. 127 pages. \$1.

Tommy is an English lad in America for the duration of the war who makes friends with and comes to understand some of the people of different racial backgrounds who live in America. The story of his adventures will prove interesting as well as instructive to American boys and girls who also need to know their neighbors better.

Religious Progress Through Religious Revivals by Frank G. Beardsley. American Tract Society. 181 pages. \$1.50.

Historical review of the great spiritual revivals in the progress of Christianity. The story of the forward movement for Christ should inspire readers to greater effort in the present crisis.

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Why I Know The Lord Called Me To Preach

By DAVID ESPURVO
Student Missionary to the Mexicans

THE calling to the ministry is the highest responsibility that any mortal ever received. God calls men for this important task.

He called me; I followed Him. From my childhood, I attended Sunday School in my home town in Mexico. My grandfather was a Christian. He was a member of the First Baptist Church of the town.

When he died, on his tombstone this Scripture was engraved: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I did not understand those words then.

I left Mexico and came to the United States. In this country I became a member of the Woodmen of the World, and an active one.

One day one of our members died, and it was the duty of the members to be present at the funeral. I was appointed to address the people in the cemetery.

A large crowd gathered there. I stood in their midst and, as the casket lay before me, addressed the crowd. Among other things, I quoted the Scripture passage that was written on the tombstone of my grandfather years before: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I do not know how I said it, but the Spirit of the Lord must have had influence at the particular moment.

Convicted by His Own Preaching. After the funeral, an old man asked me if I was a Christian. I did not know what to say, at last I told him "No."

He then said, "Where did you learn that verse which you just quoted?" I told him the story of my dead grandfather and Scripture on the tombstone. He listened with interest and invited me to church, which happened to be Baptist.

I went to church a few days after, and thanks to the Lord I was gloriously saved! I now became interested in telling my new experience to others. From then on, I had a new vision, a new theme for the people, a new disposition towards my fellow-men.

After a while a new opportunity was given to me. I entered the Mexican Baptist Institute at Bastrop, Texas, in preparation to preach the



David Espurvo
"I had a new vision."

Gospel of Christ. Since then, I am the happiest man in this world, knowing that God in His mercy has chosen me to preach the good news of salvation.

Finally, to my astonishment and in spite of circumstances, the opportunity of entering Howard Payne College to further my meager education to better serve the King of Kings, came to me. For this, I praise the Lord, knowing definitely that He has called me to preach.

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Young Indians Dedicate Lives To Service Among Tribesmen

By HELEN LLOYD
Missionary to the Indians

FORTY-TWO were enrolled and forty-two received certificates in our Vacation Bible School at Cedar River Baptist Church on the Indian field in Oklahoma. We feel that this is a record.

Indeed the school accomplished a number of things which seemed to be records.

The Cedar River Church really took the Bible school seriously. Indians camped in the church cabins during the entire four days. Because of this arrangement, we were able to have classes of an hour and a half in the afternoon.

The afternoon period gave us a splendid opportunity to teach much-needed lessons in church music. Mrs. A. W. Hancock took charge of this class which included the entire school, and was able to give a most vivid presentation and demonstration of the subject, "Music for Worship."

The morning classes were conducted in the usual manner, with an added period in the afternoon for mission study.

Three Chillico students who are helpers for several weeks proved their worth in this first school. One assisted me with the Intermediate class; another, daughter of the pastor, taught the Primary class and trained her own assistants; and the third directed the boys' handwork and helped with the recreational activities and general work of the school.



Three of these Indian children enrolled in Vacation Bible School did not understand English. Interpreter for the missionaries was the tall lad in the center on the front row.

After the commencement program Thursday evening which included the beautiful candlelight service featuring missions, a visiting Home Board Indian missionary, Rev. Abel Brown, led in a "Call to Service" meeting. We were thrilled and lifted to see one of the three students dedicate her life to definite religious work among her people, and to see the young lady who assisted with the primaries dedicate her life to the musical ministry among the Indian churches.

Adults in Bible School

The adult class, taught by Mrs. Hancock, was the banner class, with an enrollment of twenty-one. Four of the class were preachers.

We know that adults do not ordinarily participate in Vacation Bible Schools, but many of the Indians have not had the educational advantages nor religious training which most white church members enjoy.

For the subject used in both the adult and Intermediate classes, we chose the ever-challenging one "Growing in Christian Living."

Said one of the visiting ministers, an old man who has given many years to the service of the Lord: "This is the first time I have ever seen a Vacation Bible School conducted. I am going back to my people and tell them how much it has meant to me. And we must have one in our church."

Later in the summer a school was conducted in his church.

"I have been sitting on the bank in



Even two-year-olds came regularly to the Vacation Bible School. They liked to play, especially the bean ball game.

the shade, fishing in shallow water, not caring whether the fish bite or not," said the teacher of the young people's class. "But God sends missionaries to teach us, wake us up, and we have learned something this week that's going to make us better fishermen."

"I have had the scales taken off my eyes as Paul had," said another. "I believe I know now what God's love means."

Another said: "I never knew there was so much to learn about the Bible and Christian living. I've learned much this week; and you are going to see how much I've learned by the way I'm going to put it into practice."

That night this young woman dedicated her life to faithful work in her church.

Learns How to Feed Sheep

The most glorious testimony of all came from the pastor of the church. With tears streaming down his face, he said: "I have not been a preacher very long. Brother Hancock told me that he would come over and help me learn how to feed my sheep. He held a meeting for me and I learned a lot."

"But during this Vacation Bible School I have realized that I have not even been giving my sheep the right food. Some of it has been bitter. I have not lived before my people as a pastor should. But, now with God's help, I am going to launch into the deep."

If one short Bible School can mean so much to one small Indian church, how much will an aggressive, extensive program of Bible instruction and religious training mean to our Oklahoma Indian Baptists as a whole?

Mexican Youth—A POTENTIAL POWER

By HIRAM DUFFER

Sunday School and Training Union
Field Worker of the Mexican
Baptist Convention



Young People's Choir of a Mexican Church

MEXICAN young people in Texas? Why, there are none! That is, there are only a very few. The thousands of young Texans whose parents and grandparents immigrated from Mexico are not Mexicans, but natives of the United States, as much so as those whose ancestors came from England, Holland, Germany, or any other European country.

These Texas young people of Spanish and Indian ancestry, forming approximately from a sixth to a fifth of the total youth population of the state, are born citizens of the United States. They dress, talk, and act like the rest of our present-day Texas youth. Few of them read Spanish, the majority are quite at home in the English language—including even our slang and "cuss-words!"

Their patriotism is undeniable. Their brothers and friends are on the North African and Pacific fronts alongside our brothers and friends. Almost every home boasts from one to four or five stars for men in service, and the Stars and Stripes wave proudly from pictures, on porches, and in yards.

The children's favorite songs are "God Bless America," "There's a Star-Spangled Banner Waving Somewhere," and the songs of the different branches of the armed forces. They are proud to be Americans.

A Doctrine Which Needs Practicing

Those who remain at home are to be found at school, at work, and at play alongside the Anglo-Americans.

Would it not be reasonable to invite them also to the English-speaking church?

Segregation is the way not to win people to Christ. To successfully preach equality and brotherly love, one must practice equality and brotherly love. The eyes of the world are fixed upon America, and the territory of the Southern Baptist Convention is today a laboratory in which democratic Christianity is being tested. If we cannot practice what we preach—

But we can practice what we preach. Let's invite these young people to our Sunday School and Training Union services. (Whether Spanish-Americans or other "hyphenated-Americans," they will appreciate it.)

To know the Spanish-American is to love him. He is courteous, kind,

respectful, and highly appreciative. Athletic by nature, he quickly learns chalk talk, singing, and instrument-playing, and is a valuable addition to any church.

The Home Mission Board has given increasing support to Spanish-speaking missions and churches during the past years. There are still thousands of adults who speak little or no English. They need the Gospel and need it soon. Our Home Mission efforts should be increased, but should be supplemented by an enrolling of Spanish-American young people in the various organizations of the English-speaking churches.

Forty Impressive Potentialities

The past session there were forty Spanish-American students enrolled in the English-speaking Baptist schools of Texas, without counting others who attended the Mexican Theological Seminary at El Paso and various state colleges and universities.

Of those forty, five were in Southwestern Seminary, three in Baylor University, two in Hardin-Simmons University, three in Mary Hardin-Baylor College, and twenty-seven in Howard Payne College.

The majority of them are preparing for religious work. Fourteen are min-

isterial students, four are ministers' wives, and thirteen are girls studying for kindergarten and missionary work. Thirteen of the ministerial students are active in pastorates.

These students have distinguished themselves in various ways. One was valedictorian of his high school class; one was a vice-president of the B. S. U.; one earned his sweater in the college press club; one has won statewide fame for his voice. Others are high-ranking athletes, and all are active in campus clubs and society. These are the hope of our Spanish-speaking mission work for the future. Today's youth is tomorrow's leadership. Let's make it Christian!

The Spanish-Americans in Texas are a potentially powerful bloc of our citizenship. Unconverted and superstitious, they are an undesirable element. Won to Christ and educated, they are the best citizens and neighbors one could want. Let us take advantage of this challenging opportunity!



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To know the Spanish-American is to love him. He is courteous, kind,

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Youth, Home Missions And the Future

By J. B. LAWRENCE

YOUTH telescopes the future. If we think of the course of history as a flowing river, we should not forget that around every bend in that river there is a new generation and with each generation there is the possibility of civilization's regeneration.

Nothing now existing will continue to exist unless the rising generation picks it up and carries it on. The course of history can be drastically changed by each new group of young people as they grow to maturity. The continuance of any ideal and every institution depends upon the support which they receive from the rising generation. Here lies the hope of the future for good and also the danger for evil.

I think I know something of the enthusiasm of youth. I have watched it in operation on the college campus. The hope of our young people is boundless and their energy unlimited. Knowing these things, every time I come in contact with virile, vigorous, red-blooded young Americans I am swept by the current of a great desire; a desire that we today might cash in on the enthusiasm of our young people for world building and by transmuting the overflowing energy, hope and aspiration of the rising generation into kinetic energy and dynamic force might direct it in the evangelization of our homeland and the conquest of the world for Christ.

Wise indeed is that generation of men who see the potential power of youth and direct that power in right channels. Right here we face our supreme task as well as our superlative duty.

I am sure that everyone will agree with me that this is no time for timid or provincial Christianity, but a time for the disciples of Christ to be courageous and militant. If we look at the present colossal cataclysm realistically, honestly and courageously, we must admit that our very existence is at stake. A bewildered humanity

with fear in its heart and darkness in its mind cries out, is there no hope?

We should face this urgent question and answer it with a frankness and simplicity which will leave no doubt in any mind. In its fundamental essence the problem is not new, nor is the answer novel or designed to meet the specific need of one time as set over against the need of another time.

Youth Needs Spiritual Preparation

What we need is not new information, but rather the practice of what we have long since known. The Gospel speaks its timely message to our eternal hunger. Christ—and Christ alone—is the answer. What we need to meet the problems of the future, no matter how complicated and menacing they may be, is spiritual preparation.

Of all people today, the youth of our land will be more affected by the outcome of this conflict than any other group. They will have to live in the world order established. They will have to pay the war debt incurred. They will inherit the results of the war. They will be burdened by the task of building a new world out of the rubbish left from the devastation of this senseless conflict.

There is no use to dream now of what might have happened if the followers of Christ had been more missionary-minded in the past twenty-five years, or if they had sacrificed and given to send missionaries to evangelize the world in anything like the proportion that they are now being forced to sacrifice and give to defend our land against a foreign foe. We are now concerned with the harsh realities of the present as they affect the future and the magnitude of the task of world-rehabilitation which lies ahead of us after the war is over.

Few of us have yet begun to realize how vast and far-reaching are the changes socially, politically, geographically, economically and religiously which the present world conflict makes inevitable. In fact, the world that we have known and lived in is being destroyed. It will never exist again.

Who Will Build New World?

Out of the rubbish and devastation and destruction of this present world conflict the rising generation will have to build a new world. The question of all questions is, What kind of a world will that be? The answer is, It will be the kind of world that the people are who build it.

What we need now is the spiritual preparation to meet whatever changes may come, whatever conditions may arise, whatever problems may be merged, so that out of it all there may be built a new civilization based upon the Christian philosophy of life.

Out of great crises arise great opportunities. Christians never had a better opportunity than this to demonstrate the steady and transforming power of Christianity. I say in all candor to our young people that they never had a better chance to show what Christianity can do than they now have.

Of all times for Christianity to demonstrate its power and for Christian people to exercise their influence for good, it is when the world is in a crisis such as it is in now. When hate stalks abroad over the land and rapine and murder unglove their bloody hands, love needs to show her smiling face of peace and with fingers of tenderness to bind up the wounds that hate has made.

I do not know how long this war will last. It may go on for years. Our Government is evidently preparing for a long war, and on account of the tremendous tempo it will be a war of exhaustion.

After it is over the nations will be completely exhausted, and no doubt

August, 1943.

the enervated world, a world morally, spiritually, and economically exhausted and depleted will come to America for a blood transfusion. What kind of blood will we be able to give the war-torn, disillusioned and morally maladjusted nations?

We must prepare now for that hour of opportunity. No matter when the war ends or how, the world will need Christ. Our task as a denomination is to prepare our homeland spiritually to meet its obligation to the world with the Gospel of Christ when peace has been declared and order in the world reestablished.

Present Superlative Need

This makes missions in the homeland a present and superlative need. Whatever else we do, the evangelization of our land and the mobilization of the homeland forces for the world evangelization must not be overlooked or sidetracked to an unimportant place.

The task of getting ready for an all-out world crusade for Christ when the war is over is of vast and vital moment. The evangelization of our own land is imperative if we would be spiritually prepared for the world's evangelization when the opportunity arrives.

As I see it, there never was a time when Home Missions was needed more than now. There never was a time when Home Missions was more important and more vitally related to the Kingdom of God than now.

We are facing new issues, new conditions, new problems. These call for adjustments in our mission program. They demand new emphasis. We owe it to us if we do not read aright the signs of the times and adjust our work to meet the conditions we face.

In order to prepare our land to become a base for the international propagation of Christianity, we must root the religion of Christ in the life of our land and cause it to bloom and fruit in the national order.

This means more than the sending out of missionaries and the establishment of mission stations. It means to shoot our social, political and economic order through and through with the spirit of Christ.

Even though all the places on the map of America were filled tomorrow with missionaries and mission stations, our task would not be complete. There are other regions than those that are territorial that must be claimed for Christ.

Every province of our thinking, every area of our lives, every region of

Chaplain Turner Killed on Aleutians

DEATH in action of Chaplain Guy Henry Turner, former pastor of Central Baptist Church, Memphis, Tennessee, has been reported by the War Department.

Chaplain Turner was on duty on the Aleutians. This is the first fatality reported of a Southern Baptist chaplain, according to Dr. Alfred Carpenter, superintendent of camp work.

A graduate of Union University and of Southern Seminary, Chaplain Turner had been ten years pastor in Tennessee, including pastorates at Milan, Halls and Memphis. He was endorsed by the Home Board's committee on chaplaincy July 6, 1942, and was commissioned September 8.

"I knew Guy Turner well," a fellow chaplain, Milton O. Beebe of the Second Army, said of him. "He was a young man of splendid ability and unusual devotion to the ministry. He had those personal qualities which draw men to him."

"He was eager for the responsibilities of the chaplaincy. I never knew a more enthusiastic chaplain, nor a more capable one. He gave unstintingly for the cause in which he believed. His last gift was his life."



Chaplain Turner

Mrs. Turner, the daughter of Dr. and Mrs. W. W. Cox, of Bolivar, Tennessee, is living in Memphis, her address being 1793 Madison Avenue, Apartment 48.

our relation to others must be taken for Christ. The whole life of the nation throughout its entire bounds must be brought under the sovereignty of Christ.

Vast Fields Untouched

This means that we are to make Christ regnant in all the affairs of life. It means to bring the Christian influences to bear on the immigrant population in our industrial centers; to help racial and underprivileged groups to realize the life of Christ; to build up vital, functioning New Testament churches throughout the land; to develop a Christian community life in country, town and city; to fence against the inroads of spiritual disintegration; to help generate spiritual enthusiasm; and to transfuse all the life forces of America with the spiritual potencies of the kingdom of God. It means to create a Christlike civilization in America.

We are today preaching the Gospel to the Indians, the Mexicans, the Spanish-Americans, the Jews, the Italians, the French, the Cubans, the Chinese, the Russians, the underprivileged, in the crowded industrial sections and slums of the cities, in the neglected mountain areas, to the boys

in the Army camps and to the millions of Negroes in the homeland.

But this does not begin to measure the scope of the work needed if we would bring our homeland under the sovereignty of Christ. There are vast fields yet untouched.

Throughout the South new industrial centers are springing up. The training camps and the industrial development in the South as a result of our armament program have opened up wide fields of need for Home Mission work.

Along the entire Gulf Coast there is a rapidly developing trucking industry. This is giving to us congested sections, for various nationalities are congregating to produce the out-of-season vegetables for the tables of the United States.

There are also rapidly developing oil fields in many of the states of the Southern Baptist Convention, and in these oil fields vice rules unabated; sin and sorrow abide beside the little shacks where mothers are trying to bring up their children without schools or churches. Each one of them needs the Gospel.

There are large sections in the mining districts of the Allegheny and

(Continued on page 16)

How Many Cities Are Included In the City Mission Program?



A. TWENTY-TWO cities are now included in the Home Mission Board's expanding city mission work, under the supervision of Dr. Solomon F. Dowis. These cities are Houston, Atlanta, Washington, Birmingham, San Antonio, Louisville, Durham, Baltimore, Little Rock, New Orleans, Miami, Dallas, Tampa, El Paso, Baton Rouge, Pensacola, Oklahoma City, Greensboro, Fort Worth, Savannah, East St. Louis. In the last three cities named inauguration of the work awaits the selection of a superintendent of city missions. The above picture is of a mission in Miami begun by Central Baptist Church prior to the Board's appointment of Rev. J. E. Johnstone as city mission superintendent in Miami.

Q. Do Mexican Baptists in Texas have a separate organization of their own? **S. J. W.**

A. Mexican Baptists in 1910 organized the Mexican Baptist Convention of Texas. The annual convention this year was held in June at Laredo.

Q. Do Mexican Baptists give special attention to the training of their young people? **S. J. W.**

A. The Mexican Convention has a field worker, Rev. Hiram Duffer, who gives his time to Sunday School and Training Union work in the churches

YOUTH, HOME MISSIONS AND THE FUTURE

(Continued from page 15)

Ozark mountains and in the lumber regions where there are lumber and turpentine camps in which the Gospel needs to be preached. It will not be preached unless missionaries are sent to these sections.

The two great tragedies today in our American life are the migrant worker and the share-cropper. These are the most under-privileged of the under-privileged, and they are being almost wholly neglected.

Our great cities vastly growing into prodigious metropolitan areas need the Gospel. We need to have a strong, virile, vigorous city mission program in the more than forty urban centers which now in our southland have populations of some seventy-five thousand to a million people. If we do not

evangelize the cities, we will lose our land, for in the cities center the influences that control our civilization.

Nor should we overlook the country from whence in the past have come our strength. We must have a virile mission program for the revitalization of the country church. This program is in the offing and should challenge the enthusiasm of our youth who are devoted and consecrated to the cause of Christ.

These and other conditions and problems which might be mentioned are sufficient to convince anyone who has the higher interest of the kingdom of God at heart that the Home Mission enterprise is large and vastly important. We are entering new tasks as the horizon of our fields are pushed back and new frontiers come into view under the rapid changes which are taking place in our modern world.

RIDGECREST FEATURES

Home Missions Conference
August 4-10

SPECIAL ADDRESSES—F. S. Porter, B. M. Callaway, Paul Weber, W. Herschel Ford, Frank B. Graham, Mrs. E. E. Steele.

FORUMS ON HOME MISSION TASKS—Armed Services, Missionary Education, Cities, Jews, Negroes, Rural.

MISSIONARY ADDRESSES—J. B. Rounds, J. L. Moye, M. N. McCall, J. F. Plainfield, J. W. Gardner, L. C. Smith.

"HOME MISSION NEEDS IN MY STATE"—W. Clyde Atkins, A. D. Foreman, Jr., S. M. Morgan, Augule Henry, W. T. Waring, H. M. Mitchell.

MISSIONARY ADVENTURES—A Chaplain, Clovis A. Brantley, Loyd Corder, Mrs. J. L. Moye, Pauline Cammack.

MISSIONARY SERMONS, Sunday—J. B. Lawrence.

HOME MISSION PICTURES each evening.

of the state. See page 13 for a thought-provoking discussion by Brother Duffer on the potentialities of Mexican youth.

Q. What was the total debt paid by the Home Mission Board? **R. S. B.**

A. From the time that the debts stood at the peak—September, 1928—the Board has paid a total of \$2,425,531.91. The last payment of \$55,000 made on May 12, 1943, finally discharged all debts of the Board.

Q. What emphasis is given to Vacation Bible Schools on Home Mission fields? **Mrs. R. G. S.**

A. The missionaries on all fields in the South and in Cuba make much of these schools. Some missionaries are engaged practically the entire summer in this work, and schools are held on almost every field.

Q. What was the total of this year's Annie Armstrong Offering to Home Missions? **W. A. J.**

A. Miss Kathleen Mallory, W. M. U. secretary, states that the total, as reported by the states, was \$280,714.26.

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